The Bombay Guardian.

VOL XXIV.—New Series.—No. 18. SATURDAY, JUNE 29, 1878.

Rs. 6 per annum; with Indian Postage Rs. 7-10; to England Rs. 9-4-0.

PUBLISHED EVERY SATURDAY MORNING.

WEEKLY REVIEW.

—The Governor-General in Council, in a Minute on "the Kotah tragedy," exonerates the two English officers who aided in subduing the dacoits The fact remains that the Native officials barbarously murdered the dacoits who had laid down their arms, and we should have been glad if H. E. the Viceroy in Council had conveyed to the Kotah Government some expression of the detestation which such atrocities awaken in the minds of Englishmen.

—We must confess that we are surprised to hear our Lucknow contemporary say that he likes to hear the salutation Ram-Ram given by one Hindoo to another. We never could hear it without pain. We understand it as an invoking of the blessing of Ram upon one's neighbour. How dark the mind that conceives of Ram as the Supreme, the fount of blessing. We suppose that for the most part it is uttered unmeaningly, but so used there is nothing to commend in it.

—We are favoured with a copy of the Report of the Madras Auxiliary of the Wesleyan Missionary Society for 1877. The field embraced by this Mission embraces Madras, Nagapatam and Trichonopoly, with some contiguous stations. The main strength of the force is in Madras. The churches of this mission contain 291 Native and 156 English members, and 44 Native with 7 English probationers; of these 91 Native and 119 English members are in Madras. Upwards of 30 Natives were received to the church last year. The schools contain 3283 pupils, of whom more than one-third are girls. From the three high-schools, 22 passed the entrance examination of the University. The Rev. Geo. Patterson of this Mission was allowed to give part of his time last year, and is this year authorized to give all his time, to the Madras Christian College. During part of last year 500 orphans were sheltered, fed and taught; 234 remain with the Mission. By the blessing of God on the labors of a Catechist at Tayoor, a congregation has been gathered from heathenism; 11 of these, adults, were baptized last year. The work at St. Thomas' Mount has been particularly successful. Through the agency of another Catechist, a Brahmin youth was converted.

"He was taken to Nagapatam to see the European Missionary, and then begged to be protected from his friends who would certainly take him away, and place him in confinement, if allowed to do so. The next day, and on several subsequent occasions, he withstood the entreaties of his father to return home. Then his friends worked upon his fears and at length induced him to return home, where he was closely guarded for two or three days. He contrived to escape and came back to the Mission House after an absence of three or four days, and declared his unaltered determination to embrace Christianity. After this, his friends ceased to trouble him, and in the month of September John Vencatramayer was baptised at Nagapatam. He is now a student in the Anglo-Vernacular Institution, Royapettah."

—Major Mackenzie, Deputy Commissioner, Ellichpore, takes a different view of the condition of the Koorkoos from that taken by Mr. Norton Three sets of European officers are in more or less intimate connection with them, and Major M. has paid them five visits since December. The people have the means of relieving themselves by the wood-trade; they earned 4½ lacs by this trade during the last season, and well-paid labor is offered by Government without their embracing it.

—H. E. the Viceroy, in reply to the petition of a Bombay Parsee, says he has no objection to the admission of Parsees or any other Natives, to the existing Volunteer corps. We fear that the equanimity and even the patriotism of some of our Volunteers, would be severely tried, if Parsees and Hindoos presented themselves for admission to their ranks

—Mr. J. Gillingham, Surgical Mechanist, Chard, Somersetshire, for three years a spiritual medium, says:

"I have been a writing medium. Unseen intellegences would write through my hand for hours. I had no knowledge of the communication until written. I have been a medium for three years and more, and have given up the practice for some months, believing as I do that it is a departure from the living God. These spirits could mesmerize my limbs and make them rigid, could seal my lips or my eyes, could put a ligament round my ancle or my hand, wash my face or dictate my letters. All this occurred when I submitted myself to them in a passive state; but the moment I exercised my will they had no control. Spiritualism, as to its facts and phenomena, is real; but the practice is, I believe, unlawful and forbidden."

Writing on this subject sometime ago, we drew attention to the numerous and emphatic passages in the Bible forbidding all commerce with familiar spirits, and warning all ag inst any movement in this direction. We must say that the language of Scripture favors the conclusion reached by Mr Chard, that Spiritualism, as regards the possibility of holding communication with disembodied spirits, is real, but that the practice of it is unhallowed and strictly forbidden. While there has undoubtedly been a great deal of sheer imposture and outrageous deception among professed spiritualists, it does appear that phenomena have been witnessed not explicable by natural laws. Our readers will observe the important statement that when acting as a medium, Mr. Chard was quite passive; he refrained from all exercise of his will, transferring his powers to the will of the spirit whose agency he sought. It also appears that this possessing spirit had no power or disposition to do him good: all his acts (if we except th face-washing) were mischievous and malevolent In fact these modern spirits seem to be very close of kin to those who tormented people in the times of Christ and the apostles. How many persons have imagined that it was superior wisdom in them, to scout the New Testament representations of demoniacal possession, who yet willingly lend an ear to what is said about the control of men and things by unseen spirits, in our own days.

—A friend at Mussoorie, has favoured us with a brief notice of a glorious work of grace at that station. He says, under date of June 22:

"A revival of unusual power is in progress here, Meetings have been held twice daily during this week in the Union Church, of which Dr. Robinson is the faithful pastor. The attendance has been large, and a most serious attention has been given to the word. During the past six days seventy three persons have publicly asked the prayers of God's people that they might find Christ, and most of these persons have professed to find peace. Many of the conversions have been remarkably clear. A most delightful spirit of Christian unity has pervaded the meetings, and many believers have been signally blessed. In some of its features this work has surpassed any similar work I have seen in India. The special services close on Monday, but there seems good reason to hope that the good work will go on throughout the season. There are some excellent Christian workers here, many of whom seem to have received a fresh anointing of power, and God will surely use them and bless them.

—The *Indian Mirror* wishes that Christ had been born in India. India would have done for him what it has done for the great Rama.

"We should have devoted an epic to his glory, sung his name through every city and village, comforted the weak in their sorrows and the dying on their deathbed, remembered him in every act of daily life, and died finding consolation and strength in his holy example. We wish, indeed, that Christ had been born in India."

The scribes and Pharisees said, If we had been in the days of our fathers, we would not have killed the prophets. But they soon showed that they had the spirit of their fathers intensified. If India would have welcomed Christ, how comes it to pass that the people of this country manifest so great unwillingness to hear of him, and so bitterly persecute those of their number who submit to him? The mere fact of his having been born in another part of Asia, could hardly constitute the unpardonable sin in India, if his character and work were pleasing to Hindoos. But the idea of mentioning him in the same breath with Rama! The editor of the *Indian Mirror* has, as we have said, a Christ of his own. Christ is the Son of Man, the second Adam. He came not to flatter the Jews in their national pride, and if he had been born in India he would have waged uncompromising war upon the middle wall of partition reared up between Hindoos and all other people. Brahmins and Shoodras would have combined to cry, Crucify him, crucify him. The Intuitionists would have fared badly at his hand, and he would sternly have denounced the pride that attributes to man's corrupt nature the power of knowing God.

—We are favoured with the Report of the Basel Evangelical Mission S. W. India, for 1877. The European Mission staff consists of 63 brethren (of whom 18 are not ordained) and 50 sisters. There are 6 Native pastors; 66 catechists and evangelists; 78 Christian school-teachers; 62 schools with 2654 pupils. Church members, 5904; communicants, 3070. The increase among members is 295; among communicants, 28. Much of the Report is taken up with notices of the work in connection with the famine, many of the stations being in the heart of the famine-stricken region. Some account of this work has already appeared in our columns. At the earnest solicitation of the parents, a number of children were received and saved from a most bitter death. There are at present in the Canara orphanages 100 girls and 151 boys. The missionaries have not been forward to baptize the people who threw themselves upon them under the stress of famine, preferring that they should first be tested. At Hoobli, for instance, there are 134 thus on probation, and at Bettigherry 290, while at Guledgud there are 650 under instruction. One of the missionaries, the Rev. Mr. Weigele, sunk under the crushing labours entailed by the famine. We place in another column a very interesting notice of his death; we hope to make other extracts from this Report.

—The monsoon has set in most favourably. We note a concurrent fall in the mortality of the city. The fall of rain has been general.

—Fashion exultingly shows how complete is the penal servitude imposed by her, when she requires of her slaves-in-waiting to abjure their own ideas of propriety and be insolent to all around them. What is it but insolence on the part of fair ladies to spread their trains about an apartment, and

leave the gentlemen no standing room? If the gentlemen had a boldness or an independence at all approaching that of the ladies, they would unhesitatingly stand upon and walk over these trains If a man were to fling his overcoat on the floor of a crowded room, it would be a sign that he expected it to be trod upon. What always strikes us as surprising in this blind devotion to fashion, is the contrast, on the part of those who profess to serve Christ, shown in their timid and halting allegiance. When the god of this world calls for men and wemen to make fools of themselves, there is an abundant response; but they who venture like Paul to become fools for Christ's sake, are few indeed.

—We have received a copy of the Gospel of Matthew in Sanskrit. This is published at the Baptist Mission Press, Calcutta. It is from the new edition prepared by the Rev. Dr. Wenger. It is beautifully printed in large type and in the form preferred by Native readers.

"The Seventh Annual Report of the Chanda and Central India mission" (for 1877) has just been published. It consists of an introductory letter by the chaplain of Nagpur and "local reports" by the Rev. Father Greatheed, Nov. S. S. J. E., and the catechists and Native ministers. Some of these papers give a quiet unassuming account of good work that is being done; but the report contains a melancholy admixture of ritualistic sentiment.

The Rev. Father Greatheed's notion of "*spiritual* progress" has, we hope been misrepresented in the following extract from his report on Chanda: "The ordination to the diaconate of the Catechist "in charge: his marriage and that of one of the "orphans: the residence for some months of one "of the clergy of the Society of St. John the "Evangelist, so that the Holy Eucharist was ce- "lebrated continually in the little chapel and on "Sundays in the Station church: a confirmation "and a Retreat,—indicate, we hope, some degree "of spiritual progress." Surely some of these things have nothing to do with spiritual progress at all; and for the rest, the most that can be said of any of them is that they are privileges which rightly used may aid spiritual progress.

A little later wehave an account of one Dasern, who was confirmed in January. He has not yet, however, "received the Holy Communion." He has a failing for liquor, acquired when a heathen, and not yet conquered. "It is to be hoped," says Mr. Greatheed, "that the grace of God bestowed in "the Sacrament will strengthen him to wrestle "with his enemy, and if not to throw him, yet at "least not to be thrown by him." Here is a strange hope! A man has been professing to be a believer in Jesus, to be trusting in the grace of God in Christ, and yet his enemy is not conquered; so now the hope is transferred to the grace of God in the Sacrament. Yet even here the hope is not triumphant: it is only the hope that defeat may not be endured. But Paul promises, on the contrary, that we shall be "more than conquerers through Him that loved us."

These are a few instances of a tone which pervades much of this report: a tone which indicates teaching which must mar and vitiate the work of the Agents of this mission, who, however earnest they may be (and some of them are models of earnest work) yet cannot all be looked upon as presenting to the heathen the simple gospel of Christ. Mr. Greatheed complains (p. 8.) that his Good-Friday Services at Chanda were believed by the people to be services held to propitiate the patron-goddess of a neighbouring fair, which had been stopped by orders of the Deputy Commissioner owing to the prevalence of cholera. The fact is that natives who have been in the habit of seeing Christian worship or hearing Christianity preached occasionally, are strangely puzzled to know how to look on some of Mr. Greatheed's doctrine and practice. Only the other day an intelligent native Christian from an outstation described to us the effect produced among his brethren and some of their heathen friends by the fact that Mr. Greatheed carries about a box for the celebration of Holy Communion which has a picture of our crucified Lord on the lid (which forms the screen in the performance of the service), and celebrates the ordinance with lighted candles. They simply did not understand it. To some of them (probably to all) it was not distinguishable from idolatry. These simple people could not understand the arguments on which such a practice is considered by some defensible; and the result was that some were harassed by questionings about the teaching of Christianity concerning idolatry, while others had doubt as to whether Mr. Greatheed was to be received in this as an expounder of Christianity at all. It must be matter of no small grief to an earnest Christian to have such things to write and talk about; but this is an evil that must be faced. (*Communicated.*)

The Bombay Guardian.

SATURDAY, JUNE 29, 1878.

THE MISSING PROOF.

No book, nor person, nor principle, nor thing in this world has passed through any such ordeal as the Bible has. All the powers of the world, all classes and conditions of men, all forms of civilization have assailed it; and yet it lives. Never had it more life than at this day. The assaults that have been made upon it have only led to the ascertainment of new and unsuspected lines of evidence. Men that busy themselves only with the objections brought against the Bible, and men who defer blindly to the intellectuality of some of its opposers, do not see this. But to the candidly thoughtful, this manifested invincibility of a book so warred upon is one of the sublimest spectacles. "Heaven and earth may pass away but my word shall not pass away." "The word of the Lord endureth forever. Adverse criticism has only called into existence a higher criticism for the defence. In whatsoever field the attack has been made, in philosophy, archeology, numismatics, philology, rationality, in those very fields, there has been a victorious advocacy. But notwithstanding this incomparable array of evidences, the world is not converted to Christianity, and the great majority of mankind to this day see no beauty in it that they should desire it. Is there any other evidence that the Gospel is from God, that we must adduce before we can expect that men will recognize its claims? Yes, there is another evidence of its divine origin to be given, and we are warranted in believing that all other evidences will have little weight with the mass of mankind, until they have this presented to them. This new evidence is indicated in the words of our Lord. "I am glorified in them." Christ is to be seen in his people. The unmistakeable image of Christ in his people, will be a testimony to men that he who suffered on the cross is really at the right hand of God. But what reason have we to believe that this form of proof will be convincing to men? Are we not told that only the spiritual can appreciate the spiritual? That the natural man receiveth not the things of the Spirit of God? Men resent the imputation conveyed in the statement that they need Christ for a Saviour. The more fully he is revealed, will not their opposition be intensified? To this our answer is that there is a manifestation of the truth to men's consciences that defies their utmost efforts to control. Men will find it hard to resist the manifestation of his love when that love is fully embodied in his people. The apostle John intimates that we are to have the same manner of love, that appeared in him: "Hereby perceive we his love, because he laid down his life for us; and we ought to lay down our lives for the brethren." In other words the same love that dwelt in him, is to be seen in his people. And there is this important principle to be kept in mind, that as the conformity of the Church to Christ, is the power of the Spirit in attestation, Christ will be glorified in his members, when the love that dwelt in him is revealed in them *Amor vincit omnia* is true in a very different sense from what men think. The fulness of divine love in believers is the triumph of the Spirit in them; and with such an agency the Spirit of God will convince the world of sin, and of righteousness in Christ. "The Lord shall come to be glorified in his saints and admired in all them that believe."

Christ will be glorified in his people when his power to satisfy is seen in them. This is the glorious distinction of Christ that he knows how to satisfy the soul that comes to him. But is this made evident to men? Far from it. They smile at the suggestion It does not seem to them that Christians are much more independent of the good things of this world than others are. We owe it to the Saviour to put the evidence of this into the most emphatic form So long as it appears to the world that we find our well-being in Christ and something beside, Christ is very imperfectly glorified in us. When they shall be constrained to see that Christ is all in all to us, and that every thing else can easily be parted with, then they will begin truly to understand that Christ is on the throne, a Prince and a Saviour. Let the reader carefully examine the instructions given by Christ not only to the twelve but to the seventy. How marvellously different from the instructions given at the ordination service of a modern missionary! How very different from what we would have expected under the circumstances! What they were to say to men is contained in a single verse: "The kingdom of heaven is at hand;" but their dress, their outfit, their manner of living are gone into very minutely. And the context shows that the discourse looks forward to the time beyond Christ's ascension, when they should be brought before kings and governors. The Saviour must have had a very different conception from that which leads us studiously to avoid all regulations concerning dress, lodging, style of traveling, etc. There must be some principle underlying these details which it is important to apprehend. The principle is this: The preachers of the Gospel are to give the clearest expression to their faith in Christ, and show men that He satisfies them, and that they do not need to concern themselves about food and raiment and lodging. The labourer is worthy of his hire and looks for it to him that has hired him, to Christ, and receives contentedly what he gives, much or little, temporal or spiritual. Do we not act, for the most part, as though not a word with regard to the preacher's style of living had been uttered by Christ? Is it not very much as though a line had been drawn through these passages? What reason have we to belive that Christ is indifferent to these external matters now? It is true that the command is to itinerant preachers, laboring not among the Gentiles but among the professing people of God; and our enquiry relates to Christians generally. The particular point about which our Lord is so concerned is the demonstration of his sufficiency for the needs of his servants, so that their faith in him may be manifest; but in the Sermon on the Mount he is equally solicitous that there should be this manifestation of faith on the part of all his disciples. In the providence of God it has come to pass that extraordinary wealth has been poured upon Protestant countries, stimulating the desire for worldly good in manifold variety, and making it the more difficult for Christians to produce among people less favoured, the evidence of their faith in an unseen, all-sufficient Saviour. A desire is now springing up among Christians to follow the Lord fully; may they be shown of God all that is involved in this. The great want of the age is that Christianity shall be made evidential in believers. Then shall the Spirit of God convince the world of sin.

BISHOP MYLNE IN ENGLAND.

Home papers speak of the appearance of Dr. Mylne, Bishop of Bombay, in the highly ritualistic church where the Rev. Mr. Randall officiates, at Clifton. There was a special canopy for the Bishop; he crossed himself and kissed the white

Digitized with financial assistance from Government of Maharashtra on 28 February, 2020

embroidered stole presented to him before putting it on. Whether it was connected in any way with the holy coat of Treves, we know not. It was evidently regarded as possessed of some special sanctity. It would be curious to know from what this sanctity was derived, whether from the material, or the form or what. In his sermon Dr. Mylne is reported to have used this language:

'God puts himself in the hands of his unworthy priest on the altar that he himself may offer himself up."

This language is of the essence of Romanism. The priest is in the place of Christ. The exaltation of the Pope is very much a nominal affair, histrionic, for the sake of effect; but the exaltation of the priest is absolute. He is the King of the conscience and the Lord in whose hand are the everlasting destinies of all. His will is salvation; his will is perdition. Christ is taken out of the way that the priest may be all in all. The Gospel is reduced to an empty unmeaning sound; it is abrogated by the new way of salvation which makes the sinner dependent upon the good pleasure of the priest. The Gospel of Christ tells us of a sacrifice offered once forever and once for all

"Such a high-priest became us; who needeth not daily as those high-priests, to offer up sacrifice; for this he did ONCE, when he offered up himself."

"ONCE, in the end of the world, hath he appeared, to put away sin, by the sacrifice of himself."

"So Christ was ONCE offered to bear the sins of many."

"We are sanctified by the offering of the body of Jesus ONCE."

"If we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins." Heb. ix and x.

The Gospel is the glad announcement to sinners that a perfect atonement for all their sins has been made by the death of Christ on the cross, and that Christ lives to intercede at the right hand of God, and that whosoever will may take of the water of life freely, coming directly to God through Christ. But Bishop Mylne's Gospel, if we can call it a Gospel, is simply a human device for placing men at the feet of the priest. "God puts himself in the hands of his unworthy priest," and they who seek him must seek him there; confess your sins unto the priest and obtain forgiveness from him; it is for him to offer up the sacrifice which God accepted in behalf of sinners; the priest is indeed the point of contact and the only point of contact where the sinner and a God of mercy can come together. This is the simple statement of the matter without the least exaggeration. Who could possibly exaggerate such language as Bishop Mylne uses: "God puts himself in the hands of his unworthy priest on the altar that he himself may offer himself up." This is unmitigated heathenism. We cannot conceive of anything more revolting, or more in conflict with the Gospel.

In the 18th chapter of Revelation is a vision of the judgment of Babylon. Under this name is pictured to us a system of religion, professing to be divine and Christian, but corrupt, ambitious, idolatrous, worldly, and of world-wide scope. Chalmers long ago remarked that the narrative, taken literally, would point to a great commercial emporium like London But the connection with ch. xvii, where Babylon is the seven-hilled city, has always hindered us from accepting this limited application of it. But if the Church of England would become what Bishop Mylne and other advanced Ritualists would have her to be, the identification with Rome would be sufficiently exact, to make us apprehend that the doom of Rev. xviii would include England If this consummation be not soon reached, it will not be for want of boldness and cunning on the part of the Romanizers.

INTERNATIONAL BIBLE STUDY.

July 7th, 1878. 2 *Chronicles* xxxiv. 1-8.

MANASSEH was succeeded by his son Amon, who appears to have imitated not the latter and better days of his father, but the earlier and worse. The images which Manasseh, after his chastisement and repentance, had cast out of Jerusalem, Amon restored. There was this seeming advantage about idolatry; if Jehovah were recognized, the King must be his subject and must submit to the restraining influence of his commands; under an idolatrous system, the king would be free to do as he liked, the very gods whom he worshipped being dependent on him, and having no authority but such as he conceded them. His reign was very short, in striking contrast with that of his father; Manasseh reigned 55 years; Amon only two. His own servants conspired against him and slew him. What led to this conspiracy we are not informed. He would naturally gather about him a band of ungodly men, who would encourage him in his lawlessness and apostasy; but the very qualities that recommended them to him made them dangerous. They got weary of serving the self-willed young monarch; his son was a mere child; if Amon were out of the way they or one of their number would get the supremacy. They slew him in his own house, probably in his own chamber, at night. They had calculated upon the passive submission of the people; but the people, little as they loved Amon, were unwilling to place themselves at the mercy of court-intrigues; they arose in their might, invested the palace where the conspirators were, siezed them and put them to death. All is told in few words; we know not how long the period of interregnum, nor the steps by which the succession of Josiah was secured. He was but eight years of age when he came to the throne. He appears to have had good advisers. In the eighth year of his reign, in his sixteenth year, he began to seek after the God of David his father. We are perhaps to understand by this expression not that he had been indifferent to religion up to that age, but that he was then more deeply impressed with a sense of his responsibility as a ruler, and of his need of divine help in the administration of the affairs of the country. He sought after the God of his father David, sought to have his guidance as David had it; "he walked in the ways of David his father;" took him as his model, and appears to have had something of his spirit. It is a good thing for a young man to choose the best models; and who so competent to indicate them as God the judge of all? Great responsibility attaches to life under all circumstances and in all conditions: it is not necessary that a young man should be like Josiah upon a throne, in order that great importance should attach to the course that he pursues; no one can say how far his life is going to tell upon the destinies of the world; but in every life there is responsibility more than any one can estimate; there are possibilities that may develop into eternal fruit for God and man, or eternal fruit to Satan. How actively the God of this world is engaged in bringing before the minds of the young corrupting models, fictitious heroes, stimulating their desire for the uncommon and the forbidden by investing it with beauty. These romance-makers present themselves as competitors with God for the heart of the young. God commends to the young the Bible, with its pictures of what is really to be sought and striven for in this world, with its warnings against the by-paths and precipices of sin; He shows them wherein true heroism consists, what they have to war against, what they have to achieve, shows them the true glory, honour and immortality, the triple crown of him that overcometh; He offers to compensate them a hundred-fold for all the privations, hardships and oppositions they may have to encounter in a life of chivalry for God. God's models are not impossible ideals in an impossible world; they are living and breathing realities, men and women, of all ranks and conditions, testifying that all the promises of God are yea and Amen. Above all, the young man may hear a voice from the skies, directing him to Jesus the Saviour of all, saying This is my beloved Son in whom I am well pleased, and bidding him unite himself to him and secure an inheritance incorruptible, undefiled and unfading. In competition with God for the heart of the young, novelists, play wrights, writers of sensational biography and many others address them, and do their utmost to take their imaginations captive and start them off in pursuit of the chimeras which they make to appear real. They are bidding against God. In their subtle works we have both the *suggestio falsi* and the *suppressio veri*. One great fact that is never told, is that behind the crowning victory of their book, there is defeat. Every victory of this world that is not the victory of faith, is followed by defeat. The light of this world may be noon-tide splendour, but it goes out. The glory of this world may be enrapturing, but everlasting eclipse follows it. All greatness that is not from above, finds its home at last among the worms of the grave. There is but one Victor among the sons of men, and his name is Christ. They that are with him are joint-heirs of his victory. Young man, young woman, join yourself to him, your destinies to his, and the palm of victory will remain with you when everlasting confusion has swallowed up the fictitious worlds of romancers, dreaming never so beautifully.

THOUGHTS ON THE GOSPEL OF JOHN.

"ART thou greater than our father Abraham?" viii. 53.

Abraham was further off from them in time, than John the Baptist is from us. Twenty centuries of antiquity lend enchantment to the view, and they thought it in the highest degree preposterous that any contemporary of theirs should claim to be accompanied by more of the power of God than was present with Abraham. Did not the angel of Jehovah visit the Patriarch, tarry in his tent and partake of his hospitality? And who is this angel of Jehovah? He is one that has the form of man, but uses language appropriate to deity alone, and is adressed in prayer as such by Abraham. (Gen. xviii. 22,23). He whom Abraham supplicated in behalf of the cities of the plain, who appeared for a brief, occasional hour unto the patriarchs, came into the world to abide, and the world was made by him and the world knew him not. Did Abraham open the eyes of the blind, cast out devils, raise the dead, and subdue the elements? Did Abraham say, come unto me, all ye that labor and are heavy-laden and I will give you rest? Did any voice from the skies declare of Abraham that he was God's well-beloved Son? Abraham laid eagerly hold of a promise that in his seed should all the nations of the earth be blessed; Jesus is the fulfilment of that promise. John the Baptist even was greater than all the prophets his predecessors because he announced an immediate Christ; but even he was not worthy to unloose the latchet of Christ's shoes. To this day, the Jews, scattered among all nations, but carrying no blessing, resent the allegations of Christ's superiority, and will not permit any doubt of the preeminence of Abraham, declaring that the blessing of Abraham is better than the blessing of his promised seed, glorying in what God said to Abraham though Abraham's supremest desire was to hear what God would say to men through the Christ. The Jews scattered in all lands, not as teachers of the truth for they themselves as a class look little at the Scriptures, see Christian Gentiles hazarding their lives to make known Christ every where. Abraham himself is known at this day to a hundred through Christian testimony, where he is known to one through Jewish testimony.

"If I should say I know him not, I shall be a liar like unto you." 55 The Jews reproached Christ with a want of modesty, in asserting such things concerning himself. But his works overpassed his words. There is no opposition between truth and humility. Jesus was the Way, the Truth and the Life, and if he used the style of affected modesty so much in vogue in these days, he would have borne false witness to God's work in himself. And the Christian who witnesses to God's work in him, and declares that the Saviour keeps him from sinning, no more offends against humility, than the poor debtor does who testifies that a noble friend has paid all his debts, or the recovered paralytic who tells how the physician has completely healed him. These figures fail, because the creditor and the physican do their work once and it is done; but the work of Christ is a perpetual work; he keeps us all the time; abiding in

him we are kept, and that wicked one toucheth us not. A falsehood told lest people should think us proud or self-deceived, is none the less a falsehood. It was a lie for the Jews to say that they knew God, for God was in Christ more fully revealed than ever before and they knew him not; and it would be a falsehood for Christ, or for Christ's disciples, to say that they knew him not. The 19th century pronounces him Unknowable, and so He is, apart from Christ.

"Abraham rejoiced to see my day; and he saw it and was glad." 56.

The joy of Abraham was in the anticipation of that day, when the glory of God should be revealed to the nations through the promised Seed, and glimpses of that far-off glory were given to him.

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

DEAR SIR,—In your remark about the Northbrook Garden and the American Mission Cemetery, in the *Guardian* of last week you unwittingly did injustice to the Municipal Officers. They acted courteously and honorably in the matter, and the removal of the Cemetery was with the approval and consent of the mission.

Very truly yours,
C. HARDING.

Sholapoor, 26/6/78.

NOTICES.

THE Rev. M. H. Nichols asks us to acknowledge receipt of a second contribution of Rs. 100 to the M. E. church at Mhow, from Br. Genl. R. Phayre.

THE Secretary of the Khetwadi Improvement Library acknowledges receipt of a present of books from the Bombay Tract and Book Society.

Epitome of News.

SATURDAY, JUNE 22.

—Yesterday, Mr. Dewey, the goods agent of the G. I. P. Railway, was formally committed to take his trial at the ensuing Sessions, on the charge of receiving an illegal gratification as a public servant.

—Kotour is a town, valley, and river of Armenia situated on the Turko-Persian frontier, about 70 miles due south of Bayazid. Being on the highroad between the Turkish city of Van and the Persian fortress of Khoi, but nearer the latter, and on the same side of the mountains, its possession gives Turkey great facilities for the invasion of Persia. It was treacherously seized by the Turks about 1853, during the session of the Anglo-Russian commission for the settlement of the Turco-Persian frontier; and its retention, in spite of the remonstrances of England and Russia, has formed one of the main obstacles to that settlement.

—Cholera has been very severe at Dhond, where from fifteen to twenty-five deaths are still occurring daily. Out of a population of under 3,000 souls there have already been some 400 deaths.

—The proprietor of the *Kiran*, a native paper published in Poona, was called up by the Collector of Poona for publishing certain articles on the Indian Expeditionary Force, which where hostile to Government. The proprietor was warned by the Collector not to publish such articles in future, and discharged.—*Daily Telegraph and Deccan Herald.*

—*Statesman*; Bereilly, 15: A murderous assault was made last evening on Mr. Tyrell, the Judge of Bareilly. A Rajpoot native, armed with a huge bludgeon bound with metal, had been noticed standing about near the lawn tennis court in which Mr. Tyrell was playing, apparently watching him. After he had done playing he went towards the badminton court. The man who had had an altercation with a *chuprassee* about going so near the courts, somehow gave him the slip, and coming up behind Mr. Tyrell dealt him a blow, evidently aiming at his head—but having miscalculated his distance, the blow fell between the Judge's shoulders, hurting him of course, but not injuring him materially. Before he could deal him another, Mr. Tyrell was out of his reach. He was seized by natives and the European gentlemen present, unarmed, and bound, though he resisted to the utmost. He appears to have come from Poona, and first made his appearance here during the visit of the Prince of Wales; he is a Rajpoot and a juggler by profession; a tall powerful man.

MONDAY, JUNE 24.

—*Bombay Gazette*: Ahmedabad: "Some boys of the Patidar class at Neriad were playing near a mandir, sacred to Rama, about five in the afternoon. As they played they seemed to have entered the mandir, where they found a *bava* or *gosain*, who asked the boys to light the *butties* in the little temple. This the boys declined to do, stating that it was still day and therefore there was no need to light the lamps. Thereupon the *gosain* suddenly pounced upon the lad who was nearest to him and threw him upon the ground, when he thrust a small knife twice into the boy's throat; he then struck the knife into the boy's abdomen, ripping it open. Horrible to relate, whilst he held down his struggling victim, he dragged out the entrails, and with savage eagerness began sucking and eating them. The poor boy's comrades, spell bound with horror and fright, could render no immediate assistance. One of them at length ran out and cried for help, when a sepoy and others rushed in and witnessed the dreadful sight I have above related. When the murderer was seized, he made no resistance; but it was with difficulty that he could be made to give up the streaming viscera, which he grasped in his hand and held by his teeth. The poor mutilated boy was removed to the hospital, where he died during the night in great agony. The miscreant *gosavi*, on being asked why he committed a deed so atrocious, calmly replied, that he "was moved by the god to do it, and he did it; that the child he killed was one of the adversaries of Rama: and that he was yet commissioned by the god to kill another child, if he found it was *Ravan*." He said that he was a Ramanundee, or worshipper of Vishnoo in his *avatar* of Rama; that he had no fixed place of abode; that he was a *sadhoo*, and that he went about from place to place in the service of his god."

—Rev. T. J. Scott in *Lucknow Witness*: Sometimes the people seem to know more of Christianity than they do of their own religion. A native preacher said recently, "there is hardly a village where they do not know our religion now." The people are being as rapidly indoctrinated as they ever were in Rome or in Europe. The mine is laid, the spark will come. The men who have done it and are now busily at work in the same line, are these "inefficient native preachers." A missionary of eighteen years' active experience recently said, in looking over the hundreds that had been brought into the Church, he was surprised, on reflection, how little of it he had done, and how much it was the work of these helpers. Recently an ordained native preacher went into a village region in Rohilkund and baptized a dozen converts, making eighteen in all baptized there within four months. We hear of thirty in another place, and so it runs, and all is the indoctrinating of native preachers. I sat down in a zemindar's court-yard recently. He introduced me to his pundit, who had been indoctrinating the people. While we were talking a "half-naked fakeer" came in with his gourd dipper slung over his shoulder. The zemindar ordered him out as a worthless fellow. I found this zemindar very jealous of the "indoctrinating" influence of a native preacher, who is now preaching 300 miles away, in Lucknow.

—Same; Baroda, 21: A driver, named Cob, of the B. B. and C. I. Railway who came out only last week from England, after bringing the train from Surat the other day, died here from heat apoplexy. The Farrier-Major of the R. A. in camp also died from heat apoplexy the evening before last.

—The Bishop of Bombay was at Clifton the Sunday before the departure of the last Indian mail, and in the evening of that day he occupied the pulpit of the notorious Ritualist, the Rev. Mr. Randall. A correspondent of a home paper says:—"Great honour was done to this prelate, a special canopy being provided for him in the extremely gorgeous and Romish chancel, and two attendants, both, I presume, clergymen, being stationed one on each side of him during the service. When the procession entered the sacred enclosure through the gates, Dr. Mylne went up to the middle of the so-called altar, and made a momentary pause by way of obeisance. Then, taking his seat, he crossed himself, and the service was proceeded with. Bishop Mylne was then conducted to the pulpit, where, after doing two little acts of ceremonial, he commenced his discourse. One act was the kissing of a white embroidered stole and putting it on, and the other making a sign of the cross on his breast. Dr. Mylne preached without note; and appeared in weak health. The sermon, which was not a powerful one, contained this Romish statement:—'God puts himself in the hands of his unworthy priest on the altar that He himself may offer himself up.'" The correspondent asks:—"Would it not be well if the Upper House of Convocation had a word of rebuke for a Bishop who goes into another Bishop's diocese, and gives public sanction to Ritualistic excesses which that Bishop is endeavouring to restrain?"

TUESDAY, JUNE 25.

—Civilian independence means independence of those who are beneath one, if we judge by an article in the *Bombay Gazette*, beginning thus: "Every man has his price! It was a daring freak of humour for Lord Lytton to produce his father's play at Simla surrounded by courtiers who are perfectly well aware of the truth contained in the famous cynical remark attributed to Sir Robert Walpole. How His Excellency must have chuckled when he first proposed the performance of the play, and what intense satisfaction he must have felt as he looked around at the laughing audience and settled in his mind how many men were there whose gratitude he or any other Viceroy could command in proportion to the amount of favours he was able to bestow upon them! There were the Members of Council, the Judges, the Collectors, the Civilians, and the officials of all grades, all bubbling over with merriment, their well-bred hilarity rising in proportion to the piquancy of the illustration that every man has a price; and there, surveying the contorted countenances from his box, sat the Viceroy watching them all, weighing them all, and possibly thinking the most delicious little cynical epigrams about them all."

—Same; Surat, 24: After taking some formal proof, and hearing Mr. Pherozesha's remarks, all the six accused were committed to the Sessions to-day on charges under Sections 115,325, and 333. Suddenly, after committal, at 6 p. m., and in spite of strong objection for want of notice, the Magistrate proceeded against Muncharam, accused No. 2, under Act XXV. of 1867 for non-declaration of the *Svatantrata* periodical.

—The monsoon has burst well along the Western Coast, the Concan, and in Guzerat and Kattywar. Also good showers have fallen in the Southern and Central Deccan and in Khandeish. Prospects in the Bombay Presidency have generally improved, but prices remain high.

—Major Mant. R. E., has been appointed Superintendent of the Bombay School of Art. Mr. Terry remains in the school.

—*Bombay Gazette*: "The extraordinary and embarrassing discovery has been made, that the guaranteed railway companies have no right, by the Acts constituting them, to work the branches constructed by the State engineers; and it will consequently be necessary for the G. I. P. Company to give up working the Dhond and Munmar, the Hyderabad, and other branches."

—The High Court yesterday reduced the amount of bail offered by the Magistrate, the Hon'ble Mr. Dosabhoy Framjee, to Mr. C. H. Dewey, late Goods Agent in the employ of the G. I. P. Railway Company, from Rs. 20,000 to Rs 4,000. The accused was arrested on the 14th May last, and on the following day the Magistrate offered to bail him in his own recognisances for Rs. 20,000 and two sureties of Rs. 10,000 each but being unable to find the sureties he has ever since remained in custody.

—The number of inmates in the Nagpore and Jubbulpore Lunatic Asylums last year was 333. The chief cause of insanity among the lunatics was from ganja, and those admitted were almost entirely of the Hindu religion.

—The saloon fitted up on the Great Western Railway for Her Majesty has cost more than 6,000*l*. Who pays for it?

—The *Indian Christian Herald* understands that the Rev. Lal Behari Day is writing a life of the Rev. Dr. Duff.

—The *Christian Life* says:—The celebrated Chinese Encyclopædia in 5000 volumes is on its way to England. To this remarkable work there is no parallel that we are aware of in the literature of any country, and in it is digested the entire mass of Chinese literature known at the time of its compilation. It is illustrated by drawings and maps, and includes treatises dating from over 1000 years before the Christian era to about 1700 A. D.—This work has arrived and is now in the British Museum.

—*Overland Mail*, June 7: Three German ironclads were passing the English Channel on their way to the East, when off Folkstone one of them, the largest of the three, carrying the Admiral's flag, altered her course to avoid a sailing boat. At the same moment the *Grosser Kurfurst* (the Great Elector) manœuvred, and the ram of the admiral's ship crashed through the plates of the doomed *Kurfurst*, and sank

her, with 497 hands. Of those on board some 210 were saved, but 280 lives were lost. The other ironclad is so seriously damaged that she with difficulty reached Portsmouth. The collision is a great national calamity, and had hardly burst upon the Germans when their thoughts were turned to the greater trouble in the outrage on the Emperor. The damaged condition of the *King William* ironclad has awakened the curiosity of all naval authorities. What is the use of a ram if it is not only to cause the destruction of the vessel attacked, but is likely to sink the ramming vessel?

As the Emperor of Germany was passing through the street Unter den Linden, at about three o'clock on Sunday afternoon, two shots were fired from the second floor of the house No. 18 Unter den Linden, and His Majesty was struck in several places. The assssin is named Karl Edouard Nobiling, a doctor of philology and an agriculturist. He was born on April 10, 1848, at Kolbno, near Birnbaum, has been living in Berlin during the last two years, and has resided at No. 18 Unter den Linden since the beginning of January last. Immediately after the deed was committed the would-be assassin was seized, and he is now under arrest. The two shots at the Emperor were fired by him from the window of a room on the second floor with a double-barrelled gun loaded with shot. On being arrested he inflicted severe wounds upon himself in the head, after first firing with a ready-loaded revolver upon the persons who forced their way into his room. Nobiling confesses his crime, but obstinately refuses to make any statement as to the motives which induced him to commit it. The Emperor, according to a bulletin which has been issued, is wounded by about thirty small shot in the face, head, both arms, and the back.

The New York papers of May 22 describe a fearful steamboat catastrophe on the Grand River, Ontario. An excursion steamer, the *Empress of India*, became unmanageable while descending the rapids, and dashed on, amid the shrieks of all on board, until it came to Galt falls, when it went over, broadside on, and was dashed to pieces. No one was saved, and sixteen bodies were recovered immediately, the number lost being unknown.

The great gravity of the military situation at the Cape is borne witness to by Mr. Melton Prior, the *Illustrated London News* special artist, who has just returned home from the seat of war. When this experienced observer left the Cape there was considerable anxiety lest the Zulus and the Poudoes should join in the insurrection, in which case the handful of brave but very young English soldiers could scarcely fail to be overwhelmingly outnumbered. Poor young Saltmarshe, Mr. Prior says, had a keen presentiment that he would never return alive from this threatening "little war." One day Lieut. Saltmarshe and the special of the *Illustrated* were sitting together after dinner in the room of an isolated house in a somewhat exposed position, and a vicious assegai (Kaffir spear) was sent through the window, and narrowly shaved the gallant young officer of the 90th, whose untimely death was presaged by the gloomiest of dreams.

Wednesday, June 26.

—*Poona Observer:* The temple of the god Vittoba, at the village of Dehu, was struck by lightning last week, which damaged the temple greatly.

—Four Parsee employees of the B. B. & C. I. Railway have been arrested on the charge of disposing of return tickets good for a month, which had been already used.

—*Bombay Gazette*; London: Mr. Stanley's book on Africa—"Through the Dark Continent" as it is called—is published to-day. Reviews have already appeared; and the general verdict is one of unhesitating praise. The story, of course, is interesting, and Mr. Stanley's style is picturesque enough to do full justice to the theme. That he should be able to produce two bulky volumes four months after his return is almost as marvelous an achievement as his journey through Africa. You know how people run after a man in London when once he has become celebrated; and if Mr. Stanley accepted but a tithe of the invitations he received, he would have spent all his days and nights in eating and drinking. But he steadily refused to allow his time to be wasted, and I dare say must have worked at least twelve hours a day at his book.

Thursday, June 27.

—*Bombay Gazette:* "We do not, of course, suspect Lord Beaconsfield of deliberately plotting to ruin by violence the liberties of the English people; but it is certain that he has familiarised the nation he rules with the first steps, towards the creation of an Imperial tyranny."

—The Str. *Pekin* with English Mails, left Aden for Bombay, Wednesday, 1 P. M.

—*Bombay Gazette*: Mr. Justice Bayley has been sweeping the cobwebs off the old files of the Insolvent Debters' Court, of which his Lordship is the presiding Commissioner. It has been a questionable practice with many insolvents to file their petitions, and then to take no step towards bringing their cases to a hearing. In several instances petitions are filed by dishonest insolvents merely to bring recalcitrant creditors to their own terms of compromise; and the petition on the file hangs like the sword of Damocles over the head of the astute creditor, who hesitates to agree in thinking with the insolvent that "half a loaf is better than no bread." A large number of petitions of this character have accumulated on the files of the court; and many of them were filed no less than ten or eleven years ago. Printed lists of such petitions have been made out under Mr. Justice Bayley's orders; and the first batch of them, the oldest in date, were called out and dismissed for want of prosecution at a sitting of the court yesterday. Most of the insolvents had not even filed their schedules. In all eighty-seven petitions were dismissed. Other batches of old petitions will be dismissed at future sittings of the court.

—*South of India Observer:* We have just been informed from a reliable source that the remains of Mr. Fuller were discovered in a dense forest about one mile from the Kulliad Bungalow. On the evening of Thursday last information of the discovery was brought to the Gudalur police station by a shikaree named Miguel, whereupon Inspector Foreguard and the Apothecary, Mr. Fredericks, repaired to the spot and identified the bones of a male human skeleton. A helmet, belt, and cheque book were found close to it, which leaves no room to doubt the identity of the remains being those of Mr. Fuller. The bones were quite white from exposure; there was no vestige of any clothing near the place and the skull and legs were missing. The probabilities are that this gentleman met with his death accidentally, but what made him get away from the main road and diverge into a thick forest is matter for conjecture.

—*Athenæum:* Mr. George Smith left in an almost complete state the History of Sennacherib (in the same style as the well known History of Assurbanipal), with the cuneiform texts transliterated and translated. All that was wanting was the last twenty pages, which have been supplied by the editor, Mr. Sayce. The book is being published at the expense of the late Mr. Bosanquet, and will be out shortly.

After the Whitsuntide recess a new satire from the pen of Mr. Edward Jenkins, M. P., will be published It is said that this work, which will be of some length, deals with recent political and religious events, and that many contemporary personages are handled with great frankness. The title of the work is 'Haverholme: a Satire.'

—The Secretary of State has requested the Government of India to refrain from putting that portion of the Vernacular Press Act into operation which relates to the examination and revision of the proofs by a Government officer. The *Times of India* remarks that it is only now brought to light that the Press Commissioner was invested with any such powers. It says: "If the minute from which Mr. Stanhope read his reply has been drawn up by competent and well informed persons, all we can say is that the present Government of India have lost their heads in an insane craving after imperial forms, and an unholy longing after personal powers, and that they should be opposed tooth-and-nail by all who care for the true interests of the country. If they are allowed to borrow a Press Censor from the Napoleons of France, they will soon come to borrowing a Star Chamber from the Stuarts of England, and Heaven alone knows where they will end. The censor-ship of the Anglo-Indian Press would logically follow, and then the deportation of all independent editors."

—The *Athenæum* on Mr. Stanley's new book: Mr Stanley is at his best when delineating native character. His thorough knowledge of at least one African language here proved of immense advantage to him A traveller merely dependent upon the services of interpreters could not have obtained the same amount of information, or the same insight into African modes of thought. Mr. Stanley's narrative cannot fail to raise these children of nature in our estimation. Listen to the pleading of one of these savages when Uledi, his cousin, and one of the best men of the expeditionary force, was about to be punished for having appropriated some beads:—

"The master is wise. All things that happen he writes in a book. Each day there is something written. We black men, know nothing; neither have we any memory. What we said yesterday is to-day forgotten. Yet the master forgets nothing. Perhaps if the master will look into his books he may see something in it about Uledi. How Uledi behaved on Lake Tanganika; how he rescued Zaidi from the cataract; how he has saved many men whose names I cannot remember from the river, Bill Ali, Mabruki, Kom-Kusi, and others; how he worked harder on the canoes than any three men; how he has been the first to listen to your voice always; how he has been the father of the boat-boys, and many other things. With Uledi, master, the boat-boys are good and ready; without him they are nothing. Uledi is Shumari's brother. If Uledi is bad, Shumari is good. Uledi is my cousin. If, as the chiefs say, Uledi should be punished, Shumari says he will take a half of the punishment; then give Saywa the other half, and set Uledi free. Saywa has spoken."

—Same: "Much has been written on the subject of Cape Gardafui and the intended lighthouse there, both in Bombay papers, and in the English maritime papers. Every monsoon now brings its lesson and warning as to the absolute necessity of a good lighthouse on Cape Guardafui, and all the evidence also proves that not only is one light-house required there, but also another on Ras Hafun, which is situated just 25 miles south of Cape Guardafui and is the most easternmost promontory of Africa. On the 6th of June, at 10 P.M., the steamer Garonne, from Australia to London, grounded at Ras Hafun and remained on shore for 64 hours, or until 2 P.M., on the 9th, and then came off after jettisoning 160 tons of cargo, and with the assistance of a heavy swell which seems to have been in her favour. Two passengers were drowned in attempting to land."

—A Native was crushed to death in the attempt to remove a 12-ton gun from the Dockard yesterday.

—A European named Sheppard, found dead in Chudderghaut, is supposed to have been murdered.

Friday June 28.

—*Times of India*; London: "I am glad to see that it has been suggested that the block system, as used on our railways, should be applied to the *trains* of ladies at dinner parties. A servant, it is proposed, should be stationed at each landing to announce that the preceding couple has safely cleared that flight of stairs before another couple is allowed to start. Having frequently had narrow escapes of breaking my neck by treading on the train of the lady in front of me, I strongly advocate the adoption of this block system, not only at dinner parties, but at all places of public resort where there are steps to be descended. It would not only obviate the risk of a broken neck, but would be a wonderful preservative against loss of temper, for I know of nothing at once more petrifying to the horrified victim and more amusing to the tickled spectator than the expression of fiendish rage upon a woman's face when the train of her dress is trodden upon by a man following in her wake."

"I mentioned some little time ago the preposterous sum paid to Mr. Tennyson for his ballad "The Revenge," viz., 300 guineas, or not far short of 3 guineas a line. Sensational payment I thought had then reached its limits, but I was mistaken. Mr. Longfellow has received from an American publisher for his poem "The Hanging of the Crown, which is about 200 lines in length, the sum of 3,000 dollars, or about £4 sterling per line!"

—Fall of rain, up to Wednesday, 14 inches.

—The young Queen Mercedes of Spain, whose death is announced, has not long enjoyed the position to which she was raised in January last. Her late Majesty was married to King Alphonso on the 23rd of last January.

—The case of the Rev. A. H. Mackonochie, Incumbent of St. Alban's, Holborn, came on for judgment before Lord Penzance on the 1st instant. His Lordship remarked that as Mr. Mackonochie had been suspended on two former occasions, it could not be expected that any short suspension would induce him to relinquish his former practices, and therefore suspended him from his clerical functions for three years, as well as to pay the costs of the proceedings against him. In spite of this the morning sermon on the Sunday following was preach by Mr. Mackonochie, who made no direct allusion to the judgment pronounced against him, and the service was conducted in the usual high ritualistic style.

—There has been a slip on the Bhore Ghaut Incline, interrupting the traffic to some extent.

Miscellany.

—The Rev. W. H. M. H. Aitken, speaking at the opening of St. James's Hall, Leeds, after referring to the influence of such places in counteracting the temptation to drinking which abound, said he was persuaded that in their great

struggle with the monstrous evil, the Church of Christ had got to lead the van. They would never sweep away a tangible evil except by public opinion. What was it that induced the British public to sacrifice, in spite of themselves, the slave trade in the West Indies, but the influence of the Church of Christ? The Christians of England, mustering under the banner on which was inscribed "Thou shalt love thy neighbour as thyself," rose in a mass, created a high and noble public opinion, and after one great fight the evil was swept away. The evils of drink lay, not in the use of the thing, but in its abuse. The remedy that many had been trying was total abstinence. But if any man could find and propound another remedy that would meet the evil, and could actually demonstrate that his experiment was better than theirs, he would join him at once. As long as intoxicating drinks existed, however, their use would slip into their abuse; and until Christians took their proper place, which was in the van and not in the rear, they could not expect to find any amelioration of the evil. The most encouraging sign of the time, he thought, lay in the fact of the increasing number of clergymen and ministers who were taking up the cause. He believed that before long a drinking clergyman would be an exception. As soon as this was established, a great revolution for good would begin. If only ministers of religion, Sunday-school teachers, and members of various Christian denominations would say that drink had placed its tyrant foot on the head of miserable victims long enough, and would lead the public in the right direction, they would soon see a great change.

Selections.

DOWN IN WATER STREET.

It is worthy of note that these mission meetings at No. 316 Water street have been held on every evening since October, 1872; and that they have been well attended and often crowded by the rough men for whose benefit they were begun and are maintained. Occasionally on Sunday evenings the number of persons seeking admittance is greater than the chapel can hold.

It was in a small wooden house, old and stenchy, that the beginning of this work was made. The face of the neighborhood expressed hostility to it. On either side of Water street stood a range of dirty rum-shops, whose rear doors opened into rat-pits or gambling-dens, where thieves resorted and crimes were plotted. These places were flanked by lewd dance-houses, brilliantly lighted at night and announcing their readiness for business by the dreadful strains of fiddles and hurdy-gurdies. On their sidewalks debauched women stood waiting to entice sailors within, where these victims were drugged and robbed and then deposited senseless in the street; as is done to this day! Druken men, foulmouthed boys, and idlers waiting at the corners for an opportunity to commit crime, shouted profane jests at each other during the evening, insulted the passers-by, and made the region hideous.

This was the field in which the little seed of the Mission was planted. And when a few Christians came together, one October evening in 1872, and knelt in prayer in a remote corner of the lower room of that stenchy old house, the seed began to sprout. The songs of praise which were sung that evening attracted attention in the noisy street. Shabby men and boys came up to the unshaded windows, peeped in and wondered; and then, one by one, they lifted the latch and crept into the room.

From that evening to this, thousands of street-idlers and outcasts have entered the Mission chapel willingly; and have obtained pardon and salvation, cleanliness and respectability, through the power of Jesus who came into the world to save just such sinners.

When the new Mission House was erected, it was deemed necessary to endow the Mission with the form and powers of a corporation under the laws of the State of New York. Then its original title, the "Helping Hand for Men" was dropped, and a new title was assumed. It became "The McAuley Water-street Mission," so named from respect to Jeremiah McAuley, the missionary who has stood in the centre of the work since 1872. He and his wife live in the second story of the Mission House, where all their housekeeping expenses are paid from the Mission treasury; a moderate compensation being also allowed them for their personal expenses.

He is now approaching forty years of age; tall, nervous, abrupt, with a keen sense of humor, forcible, tender-hearted, and at time as mellow as a child. He was imported from Ireland when very young, and was dropped in Water street, where he brought himself up as an apprentice to all kinds of vice. Homeless and friendless, he early become a drunkard, a vagabond, and a thief. When nineteen years old he was sent to the State Prison at Sing Sing, where he was confined nearly eight years. In this prison he received his first religious impressions. He is now, and for many years has been, a worthy example of "the power of God unto saivation to every one that believeth." Having come from that class of men for whose benefit this Mission was established, understanding their character and habits, being earnest in his purposes, and animated by a desire to win sinners to the Saviour, he is able to testify in these meeting with effectual power to men who listen respectfully to his words and are attracted by his peculiarities, that

"This blessed Jesus saves me. He saves me to-night from being a drunkard, and a gambler, and a thief, and a fraud, and everything else that you can put in. Bless His holy name forever! He saved me more than eleven years ago, and He saves me now. When I tell you that Jesus saves me, I mean just what I say! There's no sham about it! a don't tell you I was a drunkard and a thief and a fraud, to glory in it. But I want you rough men to understand what Jesus has done for me. Yes! when I was such a mean, miserable wretch of a sinner that I hadn't a home, nor a friend, this dear blessed Jesus picked me up out of the mud, and saved me from desiring to do those things. And He saves me now. Who wouldn't love the name of Jesus?

"There was a time when I'd cut a man's throat for a five-dollar bill, and kick him overboard! Do you suppose I'd do it now? Eh? Why not? Because I've got the grace of God in my heart! Jesus saves me, and He can save any man. He says 'He that cometh unto me I will in no wise cast out.' And the Bible says 'He tasted death for all men.' Yes! Jesus died for every poor fellow here that hasn't got any home to-night! Won't you come to Him and let Him save you? Won't you come now?

"We're going to have prayers now. Don't you want to be saved to-night? Who'll stand up for prayers? There's one; there's two; three; there's another! Satan is telling some of you not to do it. He holds you back; he wants you to sit still! I tell you, Satan is no friend of yours. He goes round putting up all sorts of jobs on sinners; and he makes it pretty hot sometimes. You can't get the best of him, no how. You've got to call upon the Lord for assistance, and keep asking for it till He gives it. He won't be long about it. 'Ask and you shall receive,' is what He bids us do. We need His help, every soul of us, great and small. When I see people who are big bugs and think themselves smart and cunning, dabbling in sin and forgetting God, I wonder they don't be suddenly snapped off, squelched just where they are! They all need help. Put 'em all in a bag and shake 'em up, do you think there'd be any difference in 'em when they came out? Eh?

"Supposing you lived on Fifth avenue, and had a carriage and lots of money, what difference would it be? You'd eat your turkey, and I'd eat my corn beef, or perhaps you'd eat the corn beef and I'd eat the turkey, but we'd both die all the same, and go before the throne of God to be judged! Money would be of no account there, nor turkey either! To have little and be righteous, is far better than to be wicked and have riches.

"You hear some people saying the Bible is a sham, and religion is all a hoax. Well, it may be to them, but it's God's power to me. Yes! Look at me, friends! Eleven years ago I was a loafer and a rough. Head on me like a mop; big scar across my nose all the time! I had one old red shirt, and a hat that looked as if it had been hauled up out of a tar pot! You couldn't find any drunken rowdy on the corner worse looking than I was, nor more deserving of punishment. I cursed God! I held up my hands and cursed Him for giving me existence. Why had He put me in a hell on eath? Why had he made me a thief and a rascal, while He gave other people wealth and pleasure? And then I suddenly thought that He had done none of those things. It was I that brought myself to what I was! I had made myself a drunkard and a thief, and then went and accused God of it! O God is good, my friends! He is wise! He is merciful! If you want common sense—and who don't?—ask Him for it!

"Some people say 'Ah, I'm too bad; God wouldn't give me a show.' That's all a mistake, my friends. God will take what the devil would almost refuse! The very worst people are welcome to Him. Didn't He save the thief on the cross? I know a man who came here into this place to lick another for having said 'Jesus saves me.' Well Jesus saved that very man himself. He came looking for fight here, but the starch was knocked out of him! God did it. He went away like a cur trembling in a sack, and now he's a good man. That's the way it is. Jesus is willing to save every one, if He's only asked to honestly and sincerely.

My friends, I want to tell you that it pays to serve Jesus. He's a good friend. I have had everything I need since I began to serve Him. Just look at me! Do I look like a fraud now? I'm a new creature inside and out! I'm honest, I'm clean and respected; and happy! I can go into a bank, and the president will ask me to take a chair; 'Sit down, Mr. McAuley; what can I do for you?' And then he'll take me round and introduce me to the cashier: 'This is Mr. McAuley, sir!' Ha! eleven years ago if he'd seen me coming into his bank he'd sent for a policeman to turn me out! 'Fraid I'd steal all the money! I tell you, the religion of Jesus makes a wonderful change in a man. I've got good friends, and a good home, and a good wife. And I've got money in my pocket, besides a clean heart full of joy and peace! The blessed Jesus has done it all. Do you want to know how to get those things? The Bible says how—'Seek first the kingdom of God ane its righteousness, and all those things shall be added unto you.'"

His wife is an equally strong and useful laborer in the Mission. She has had an experience of similar character to his own, and she testifies that

"This precious Saviour, this dear, tender, loving Jesus has taken away all the burden of my sins, and given me a title clear to heaven. And my only desire is to be a faithful, humble servant of Him who is my Master."

Let all Christians make mention of them in prayer; remembering this work of faith and labor of love and patience of hope in our Lord Jesus Christ, who died not for our sins only but also for the sins of the outcasts in Water street. W. R. B.—(*N. Y. Evangelist.*)

THE CRISIS OF CONGREGATIONALISM:

A SKETCH AND AN OPINION.

Some months ago, while the Congregational Union was holding one of its annual meetings at Leicester, an assembly of "advanced thinkers" met in the same town to consider what steps might be taken to broaden the basis of Religious Communion, so that all worshippers of God might meet together, irrespective of any peculiarities of creed. Somehow or other, the miscellaneous gathering, since widely known as the "Leicester Conference," was supposed to represent a rationalistic section of Congregational churches, and considerable uneasiness was the result. Whether rightly or not, it had been believed even for some time previously that unsoundness in the faith was by no means uncommon among Congregationalists, and the holding of such a conference at that time and place seemed to give reality to growing suspicions. It is right to say that at the meeting to which we refer, some eminent Congregational ministers appeared, and spoke with no bated breath or uncertain sound in favour of truth as against both laxness and error. Still the feeling of uneasiness, if somewhat vague, was neither allayed nor removed. Indeed, if we are to accept statements recently made, it grew both in extent and intensity during the time that has elapsed.

The Committee of the Union, convinced that some special action was needed to put matters right, resolved to appeal to the delegates at their annual session in such a form as would elicit a clear and satisfactory testimony to their continued attachment to doctrines of the Evangelical Faith. This appeal they embodied in the following resolution:—

"The Assembly appeals to the history of the Congregational churches generally as evidence that Congregationalists have always regarded the acceptance of the Facts and Doctrines of the Evangelical Faith revealed in the holy Scriptures of the Old and New Testaments as an essential condition of Religious Communion in Congregational churches; and that among these have always been included the Incarnation, the Atoning Sacrifice of the Lord Jesus Christ, his Resurrection, his Ascension and Mediatorial Reign, and the work of the Holy Spirit in the renewal of men."

It was evident when the Assembly met in Union Chapel, Islington, on Tuesday, May 7, that a very deep and widespread interest was taken in the proceedings. The large building was filled in every part by an eager audience. As usual on such occasions, before entering on the business of the session, the President-elect, Mr. J. Baldwin Brown, delivered an opening address from the chair. We do not know what may be the custom in this assembly, but it is an understood rule in most other assemblies that the chairman, while in office, should make no attempt to influence a discussion. His function is to maintain order, and enforce the ackbowledged rules of debate; and his position demands the utmost impartiality. In this case Mr. Brown largely departed from ordinary custom. In an able and elaborate discourse on

"Theology in relation to the Intellectual Movements of our Times" he freely gave his judgment as to the non-significance of the Leicester Conference, and the needlessness of any formal declaration of faith. Speaking of such declarations, he said: "This policy is distinctly a reaction, a return, and I hold an ignoble and needless return, to the methods of the past." He raised no objection to the truth of the doctrines enunciated, and indeed, throughout the whole discussion objections of this character were markedly absent; but he did deprecate—and his words must have gained weight both from his character and position—the acceptance of the resolution which he knew was just about to be submitted. We assume, however, that such a procedure is only to be taken as an instance of extreme independence. With commensurate independence, Dr. Mellor, on rising to move the resolution, said, "I venture, with I trust pardonable audacity, to differ from everything that has been said by the chairman on these matters." In a speech of considerable force and clearness, Dr. Mellor proceeded to expose the hollowness of any communion that, resting on bare feeling, dismissed all thought of argument in belief: "I ask you how we, and those who promoted the principles of the Leicester Conference, differing as we do by the whole diameter of thought touching the work and the person of our Lord, can have communion with each other? Can we who believe in his resurrection and ascension have communion with those who dispute and deny both? We do not worship the same Being, and we do not co-operate in the same work. The Gospel we preach is not their Gospel, and never can be. Co-operation, therefore, in such a case is out of the question."

In seconding the resolution, the Rev. C. Wilson, of Plymouth, directed attention, to the issue raised. There could be no real communion without rational agreement. "It is nothing to the point to refer to the excellencies of individual men, their ability, their high character. Their integrity of purpose may not only be beyond question, but may command our respect and our admiration,; but, I say, if we do not mean the same thing—if our teachings are antagonistic—if the truth of the one is the superstition of the other—if that which one reveres as the glorious Gospel of the blessed God, the other rejects as an effete tradition,—in the case, I say, we cannot honestly stand side by side on the same plane of Christian service."

An amendment was moved by Dr. Parker. It consisted of three parts: a hopeful view of every honourable effort to extend the terms of personal religious communion; the positive need for a doctrinal basis of co-operative fellowship; and a solemn re-affirmation of adhesion to Evangelical Doctrine. It is evident that the distinctive feature is the first. Instead of condemning such attempts as the Leicester Conference, it gives them a qualified approval. In a characteristic speech Dr. Parker urged his "alternative resolution," as he called it, "because it gave no reference to a local and transient event; because of its hopefulness in regard to the outlying spheres of Christian thinking and Christian endeavour; and because it spoke of the Evangelical Faith as a whole.

The amendment having been seconded by Mr. Aveling, of Northampton, Mr. J. A. Picton, one of the leading promoters of the Leicester Conference, pleaded earnestly that the extreme Left in theological opinion might not be driven out because they could find no other communion in which they could be so much at home. The working of selective affinities would prove the best preserver of peace. The debate was continued by the Revs. E. Conder, Dr. Raleigh, Dr. R. W. Dale, Dr. Kennedy, J. G. Rogers, Herbert Evans, Dr. Rees, E. White, on the one side; and Mr. Joseph Ackland, Revs. W. Dorling, Mark Wilks, and Joseph Wood, on the other; Dr. Mellor, of course, closing the discussion. Other amendments of which notice had been given were withdrawn. On going to the vote it was found that Dr. Parker's motion was rejected by an overwhelming majority; and when the original resolution moved by Dr. Mellor was put to the meeting, it was carried by a majority of 1000 to 20!

We need hardly say that all who honur the Congregtional churches for their faith and zeal in the past, and who love evangelical truth, rejoice heartily in this triumphant vindication of their steadfastness in these doctrines of the Gospel. They have also given us striking evidence of the grave suspicion that may attach causelessly to a great community through the noisy turbulence of a mere handful of its members; and we shall gain a useful lesson if we learn not to measure force by loudness or boldness of assertion. We think that the Congregational Union may fairly demand that it shall be fully credited with adhesion to these leading doctrines which it has so emphatically reaffirmed; and we trust that any members of the Union, if there be any, who cannot adopt this statement will allow their "selective affinities" to act so that they may find their own place. We could have wished, no doubt, that the articles of belief had been more numerous and more definite; still, it is matter of thankfulness that a clear utterance to this extent has been so unanimously given. We confess, however, that we can scarcely understand why the Congregationalists are so afraid of the shadow when they accept the substance. Their belief, affirmed or re-affirmed, is a creed, whatever they may dislike to call it. Not, indeed, a creed to which they subscribe in such manner as to bring themselves under legal obligations; but still a creed as the expression of truths recognized and believed.

Dogma is of necessity the basis of action. The only question is, whether it restricts or strengthens action. It may be like the shell, that limits and separates; or like the bony skeleton of man, that gives foundation and firmness to all the activities of life.—(*Christian*) PHOS.

SELF-SACRIFICE.

BY REV. J. S. BALMER.*

ONE of the essential principles of Christianity is not self-seeking, but self-sacrifice. Service for Jesus Christ—self-sacrifice—is one of the essential principles of Christianity; without that we should have had no Christ; without the spirit of self-sacrifice we should have had no Saviour. He gave Himself a ransom for many. It was the spirit of self-sacrifice that brought Jesus into this world, and He was the first and grand type of all missionaries. I do not say, indeed, that no one had ever spoken for God before He came; but Christ is the true light which lighteneth every man that cometh into the world, and we must endeavour to imitate His example, and live out His spirit. We must reproduce Christ. That Christianity is the purest and best which reproduces Christ in living men, and just in proportion as the Church of God reprodnces Christ, so will the world be blessed, and God will be glorified. Christ in His boyhood said, "Wist ye not that I must be about My Father's business?" Even Christ "pleased not Himself." He came to save the world, "to seek and to save that which is lost."

You know that deeply-interesting Bible story of Christ's retirement into the wilderness—being led by the Spirit, He went to confront the enemy of man and God. The essential element of the temptation in the wilderness, as it seems to me, was this—either give or take. Satan says to Christ, showing Him the world with all its glories—and miserable things its glories are—"Fall down and worship me, and I will give Thee all these kingdoms." There was an offer made to the Son of God to accept these kingdoms upon a much more easy plan than that which He proposed as a plan by which to work out His purpose. Christ said, "It is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve." What did it mean? It means this: "Satan, I will not accept of thy power, of thy position, by yielding homage to thee; but I will one day wrest thy power from thee in defiance of thyself. Before Me there is persecution, before Me mocking, scorn, Gethsemane, Calvary. On that solitary road I will wander, and I will tread the wine-press alone, and of the people there shall be none with Me. But I will not accept thine offer, for the seed of the woman shall bruise the serpent's head, and if I be lifted up from the earth, I will draw all men unto Me." Christ would not accept, but He would give—He would give Himself a ransom for many. It was when the great mission was consummated on Calvary that you have the manifestation of such self-sacrifice, and Christ said, "If any man will come after Me, let him deny himself and follow Me."

What we have to do, then, as Christian people is to imitate Christ in the same particular of generous earnest self-sacrifice. The work of missionaries, it seems to me, is the grandest work that any human being can undertake—the holiest, the noblest, the most blessed. First of all it is work upon the mind. A man who works upon matter may do a noble thing—all honour to Stephenson, Watt, and others; but the work upon mind is a far grander thing than that upon matter. Mind was not made for matter, but matter was made for mind. I have sometimes held converse with the mountains of Cumberland and the grand hills of Westmoreland, and have been charmed with the lakes and rivers and landscapes; but I have been more thrilled in the presence of one man, because he was a conscious immortal being, than in the mountains without consciousness of immortality. We have to deal with mind.

Michael Angelo, it is said, was one day going through a narrow street in Florence. As he went along with some friends, he saw what appeared to be a rough block of stone lying in a back-yard. He turned aside and looked at it, to ascertain its dimensions and kind. His friend said, "Why stop bothering here, and troubling yourself with a block like this, a dirty piece of stuff, that a man breaking stones for roads would break, or a man building dwellings would put in some out-of-the-way corner?" "Ah," said Michael Angelo, "I will bring an angel out of this block of marble." It was removed to Angelo's studio, and the genius, with his tools, produced a beautiful marble angel, the admiration of critics as well as of those who had no critical capacity. In the back yards—in the back streets of this great city, and in the back yards and back streets of all cities—in the back yards and back streets of the great world, there are men and women lying like that block of marble, covered with the rubbish of sin and shame. Our business is to go and bring the angel out of them.

And what ought we to do? Never mind how the world scorns and sneers at our work, and regards it as mean and contemptible. Our business is to fulfil the mission of the Great Master, and to lift up the fallen nature Godward, preaching to them salvation. What we have to do is to tell them the story of the Cross. Many of you remember, a few years ago, that there was an awful calamity near Newcastle. You remember how more than a hundred colliers were buried in a grave which they themselves had dug—more than a hundred living men in a tomb buried alive, and there they perished. Our Queen sent a telegram, and what do you think it was?—"My heart bleeds for these poor miners at Hartley." It was telegraphed all over England and all over Europe—in fact, all over the world; and we felt that we loved her the more because her heart bled for the poor miners. But, if the electric wires must be called into requisition, and the newspapers must tell it abroad that the Queen's heart has bled, shall we not put every available machinery into operation to publish to the world that the heart of Jesus has bled?

So long as there is a man redeemed by Jesus Christ and yet ignorant of that redemption, and so long as there is a tongue to speak, we must continue to proclaim the unsearchable riches of the Gospel, for Christ has said, "Go ye into all the world, and preach the Gospel to every creature."—(*Word and Work.*)

* Portion of an Address delivered at Exeter Hall.

ALCOHOLIC DRINK.

TO THE EDITOR OF THE TIMES.

Sir,—If "Inquirer" will forward to me his address, I will send him a copy of my paper on "Alcoholic Drinks." If he will take the trouble to read it, he will find that the teachings of science have not left the matter "as far from settlement as ever." Science tells as most clearly that the use of alcohol in health is necessarily hurtful, and observation shows us that men and women shorten their life without knowing it by its daily use.

"Inquirer" uses the arguments which have always been held against sanitary laws. Because some among us have escaped from the effects of an evil influence, therefore there is none such; because some drinkers have lived to old age, therefore (say they) drinking is not an evil. We might argue just as soundly that as the Duke of Wellington lived to a good old age, and died at last in his own bed, there is no danger to life in active service against an enemy.

We cannot prove the safety of moderate drinking by citing the evidence of those who live to old age in spite of it; but we can prove the deadly influence which it has upon the human body by the distinct evidence afforded by the mortuary of any general hospital, which tells us by unmistakable testimony that the person who habitually uses alcohol, as at present supplied, saps the foundation of his health and shortens his life; and that its administration to our children tends to produce a race of individuals who are naturally weak both in mind and body, and who have shorter lives than their fathers.

"Inquirer" would probably object to the facts being applied to the human family which are well known to the breeders of animals, but they are already acted upon by insurance companies in assessing the value of a given life. If the use of alcohol as a diet were abolished for all persons under 50, our grandchildren would find the length of life much beyond that which is settled by Dr. Farr as the average to which men now live. If "Inquirer" lives in a district in which chalk waters habitually used, and if he will look into the way in which the pipes of a hot-water apparatus are gradually rendered useless, he may understand something of the way in which alcohol is sapping his own health. There is a

Digitized by the Archive Section from the Government of Maharashtra on 28 February, 2020

gradual accumulation of matter in the wrong place. If the householder is careful to remove the deposit from the pipes at regular intervals, no harm results beyond the expense and the temporary inconvenience which arises from the machine being out of gear; but let him omit to do this and sooner or later there is a stoppage, perhaps an explosion. He would not use the chalk water if he could avoid it for such purposes.

So it is with the habitual use of alcohol. A material is produced in the blood which, like to the cloudiness which arises from boiling chalk-water, must be deposited somewhere. It may be removed by vital animal power if in moderate quantity, but no one can tell when that quantity is exceeded. It is surely wiser not to foul the machine than to reduce it to a condition of impurity and danger. Science teaches this as a truth. It has only been known within the last few years. It is true that there is a vital power in the human body which a hot-water apparatus does not possess, but that power is not perpetual, and must not be taxed beyond a certain limit, or it fails to act. I contend that, as alcohol is not a neccessary of life, it is better not to tax the machine at all and to give up its habitual use. I am, Sir, your obedient servant,

ALFRED CARPENTER, M. D.

Croydon, May 15.

GREAT AND MARVELLOUS ARE THE WORKS OF THE LORD.

The famous physicist *Dove* has described the vibrations of that mysterious substance *ether*, when they consecutively originate sound, heat, and light, in the following manner.

"In the centre of a large and perfectly dark room there is a stick which by means of a contrivance can be made to vibrate with great velocity. I enter the room at the moment when the stick vibrates four times in a second. Neither eye nor ear reveal to me the existence of this stick, only my hand does so as it feels the strokes of it. The vibrations increase to thirty-two in a second and a sound as of a base-string strikes on my ear. The tone rises continually and passess through all the intermediate keys until it reaches the shrillest treble; but then everything returnes to the former dead silence."

"However my astonishment at what I have heard has hardly passed, when I feel—the stick vibrating with increased velocity—that from the very place, whence the last tone had died away, there suddenly proceeds an agreeable warmth, as pleasant as that which a fire in a chimney diffuses through a room. Still all remains wrapped in darkness.

"But the vibrations follow each other in yet more rapid succession; a soft red light as it were begins to dawn, it increases, this seems to glow in the colour of a ruby, this changes into scarlet, then follows yellow, green, blue, until after the deepest violet has faded away darkness again reigns supreme."

"Thus," the philasopher continues, "Nature speaks close by to the different senses at first in scarcely audible whispers, then it calls out louder from a distance, till finally its message reaches me from remote and far-off regions on the wings of light."—(*Schellen, Spectral Analysis.*)

And my we not add, that if the Lord reveals His glory so wonderfully in this transient world of ours, the beauty of which sin has marred so painfully, we can hardly form a conception of what will be the glory of the other world where sin shall be no more? Truly the Apostle's word to the Corinthian (Chap. ii. 9) Church but gains in significance: "Eye hath not seen nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."—(*Secundra Messenger.*)

XENOS.

TELEGRAPHIC NEWS.

London, June 20th: More troops are about to be despatched to the Cape for the suppression of the Kaffir outbreak.—Mr. Gladstone has presented the Calcutta petition against the Vernacular Press Bill to Parliament.

Washington, 20th: The Greenback Bill has finally failed to pass, but the Fishery award to Great Britain has been voted. Both Houses of Congress have adjourned *sine die.*

Malta, 21st: H. R. H. the Duke of Cambridge, in his farewell Order to the Indian Contingent, expresses his unqualified approval at the appearance of the men, and states that he will inform Her Majesty the Queen of the complete satisfaction which the inspection has given him. H. R. H. also expresses his gratification at being personally acquainted with the force, and compliments the Generals in command.

London, 22nd: The *Times* announces that at the interview yesterday, England, Austria, and Russia agreed to the following points, subject to ratification at the Congress which meets to-day, viz., that Bulgaria shall terminate at the Balkans, the Turks fortifying the passes and garrisoning the fortified places. Roumelia is to include Sophia, and Bulgaria to include Varna. The Northern frontier of Montenegro and the boundaries of Servia are to be restricted and receive compensation in the South. The *Morning Post* states that the Czar is going to Berlin.—The report of the Select Committee of the Commons appointed to enquire into the arrears of Ordnance Majors approve the officers' claims for the pay of their substantive rank.—Mr. MacDonell has been gazetted a Judge of the High Court of Judicature. Calcutta.

Berlin 22nd: Congress met to-day and sat for three hours. Great progress was made.—Lord Beaconsfield has made the continuance of Congress conditional upon the immediate withdrawal of the Russian troops from the vicinity of Constantinople. The Russian Plenipotentiaries have appealed to the Czar in the matter. The *Journal de St Petersbourg* contradicts the statement that Russia is opposed to Greece, and states that Russia is willing to see the liberation of the Hellenes.

London. 23rd: Lord Beaconsfield made the continuance of the Congress conditional upon the acceptance of the arrangement agreed to between England, Austria and Russia, at last Friday's interview, and published by the *Times* of the 22nd inst., and not upon the immediate withdrawal of the Russians from the vicinity of Constantinople as was given. This misrepresentation was owing to mutilation of certain cipher words.—The Czar has replied to the Russian Plenipotentiaries that he will adhere to the arrangement, on condition that an administrative antonomy is secured to the province south of the Balkans, wherein there shall be no Turkish troops. Congress will decide in the matter at Monday's sitting.

Berlin, 23rd: Bulgaria will include Sophia. It is certain that Austria will either annex Bosnia and Herzegovina, or that they will be under her direct tutelage.—Montenegro will receive the port of Antivari, excluding foreign bottoms.—As regards Bessarabia, it is probable that Russia and Roumania will divide it.—Prince Gortschakoff is confined to his bed.

Madrid, 23rd: Her Majesty the Queen of Spain is very ill from an attack of gastric fever.

Constantinople, 23rd: The Turkish right wing before Constantinople has been advanced.

London, 24th: The Select Committee of the Commons on the arrears of Ordnance Majors has recommended that the claims of Majors in the Engineers be allowed in full, and that Majors of garrison batteries be allowed (their claim?) less 100, and Majors of Horse Artillery less 200 rupees monthly. Officers with contracts able to show that profits do not exceed the above are entitled to the difference.—In the House of Commons this evening Sir Stafford Northcote (Chanceller of the Exchequer), in reply to a question, said it was not intended to bring any Indian troops from Malta to England.

Berlin, 24th: The Congress sat from 1 p.m. until 4 p.m. this afternoon. The principle of the Bulgarian settlement, as already published last Saturday and agreed to by the English, Austrian, and Russian plenipotentiaries, subject to ratification by Congress, was agreed to. The details will be settled on Tuesday. Nine months is the time fixed for the Russians to complete the evacuation of Bulgaria and Roumelia.

25th: Congress sat for two hours this afternoon. Prince Gortschakoff was not present owing to an attack of gout, which confines him to his bed.—The Turkish Plenipotentiaries continue to maintain an attitude of reserve at the Congress.—It is expected that the Congress will terminate its sittings in three weeks, and reassemble in the autumn to ratify arrangements agreed to.—Russia has advised Servia and Montenegro to arrange with Austria direct.

London, 26th: The *Daily News* states, that the election of a Prince for Bulgaria, and the outline of the new boundaries being settled, no dangerous questions now remain to the Congress.—The *Morning Post* states, that after the Russian evacuation of European Turkey, a temporary mixed European occupation of Bulgaria and Roumelia is expected.—The *Times* of to-day publishes numerous letters on the different proposed channels of communication with India in consequence of Colonel Goldsmid having read a paper at the United Service Institution in favour of the construction of a line of railway from Tripoli across to Koweit, at the head of the Persian Gulf, and thence by Jask to Kurrachee.—The *Times* condemns the above route as unpaying. Sir A. Kemball and the Marquis of Blantyre have both written, advocating a line of communication from the Gulf of Scanderoon to Mosul, joining the trunk at Constantinople and Bussorah.—The Under Foreign Secretary, replying to a question in the Commons last night, said that the Chefoo Convention had been ratified by the Treaty Powers, with the exception of the clauses relating to the collection of the lekin tax upon opium and the limits of the area to be exempted from the tax, and that these clauses were now under consideration.

Berlin, 26th: The Congress met to-day and finished the question of Bulgaria. Arrangements have been made to dismantle all the Danubian and Bulgarian fortresses.—The occupation of Bosnia and Herzegovina by Austrian troops is imminent.

Madrid, 26th: Her Majesty the Queen, who has been suffering from a bad attack of gastric fever, died to-day.

London, 27th: At a meeting of the East India Association yesterday an elaborate paper was read by Togge (sic) on the employment of Indian troops in Europe, and which he considered would ultimately prejudice India. The majority of speakers lauded the measure as a great stroke of policy calculated to benefit India and raise the loyalty and morale of the Indian Army.

PASSENGERS SAILED.

Per P. and O. Str. *Mongolia*, 21st, additional:

For Southampton.—Lieut E A Grey, Mrs Goad, and A gentleman.
For Venice.—Capt R M Clerk, and Mr K Rowell.
For Aden.—Captain Goad.

Per P. and O. Str. *Mirzapore*, 28th:

For Southampton. Mr and Mrs M H L Gale, two children and infant, Mr M N MacLeod, Lieut-Col and Mrs H Richards, Miss Doyne, Mr W Jaffray, a Lady and Infant, Mr J T Brownhead, Mr Shaw, Private S Duffey, Private S Molloy, Mr and Mrs Beenermann, one child, and three infants, Mrs Warwick and child, Mr T Macpherson and wife, Mr Tudball, Mr E Hughes, Mr Entwistle, Mr Alexander Maclean, Mr J R Greaves, Mr and Mrs Marshal, Mr William Bailey, Mr S W McDonnell, Gunner J McHillin, and Mr S Taylor.

For Brindisi.—Capt A Conolly, Hajee Apasab, Dr D R Thompson, and Mr S F Hamilton.

PASSENGERS ARRIVED.

Per P. and O. Str. *Khiva*, 25th:

From Southampton.—Mrs Andrews, Mr W G Bourne, Mr and Mrs Cooper Mr C E Chapman, and Lieut P G Melville.
From Brindisi.—Mr C T Cooper, Capt C E Yates, Rev A G Cane, Major Victor Law, Major and Mrs Sweetenham, and Mr G Barnet.
From Venice.—Dr Mrs and Miss Bensley, Mr and Mrs Phillips, and W. B. Leggatt.
From Suez.—Messrs Ayamaloff.
From Aden.—Mr W Bromley, R N.

Per Str. *Speke Hall*, 27th:

Mr and Mrs Price and Miss Price, Major Doig, Major Samuells, Capt H H Griffiths, Lt R G Alexander, and Lt J F Irwin.

Domestic Occurrences.

DEATH.

ASHBURNER—June 21st, at Poona, Dorothy, the infant daughter of Lionel Ashburner, Member of Council.

"BOMBAY GUARDIAN."

Subscriptions received from 22nd to 29th June 1878, at the new rate.

Harry John, 22nd June 1879, Rs. 6: P. Goulden, 30th June 1878, Rs. 1-8; Miss Morris, 4th Nov. 1878, Rs. 15-4; J. H. Irvine, 15th August 1878, Rs. 1; W. FitzGerald, 15th October 1878, Rs. 7-10; W. FitzGerald 15th October 1878, Rs. 7-10; Rev. Hormazdji Pestonji, 3rd August 1878, Rs. 3-13; Captain S. L. Richards, 30th March 1879, Rs. 7-10; W. Lane, 31st March 1878, Rs. 1 8; John Staple, 20th April 1879, Rs. 5; Mrs. Staple, 15th Sept. 1878, Rs. 5; D. S. Clark, 26th January 1879, Rs. 7-10; F. L. Gordon, 15th May 1879, Rs. 9-4; Private J. Branson, 26th July 1879, Rs. 7-10; R. N. Young, 30th June 1879, Rs. 8-10.

In a world like ours where the machinery experiences so much friction, Christian patience is an unobtrusive saint, to be respected when in attendance with her oil flask to relieve the heat and pressure The service is an humble one indeed, but still important. Society is eased of many a rub and saved from the disagreeableness of many an agonizing squeak. Blessed is the man with the oil flask! Don't harm him. Give him elbow-room to turn his tube to the fervid axles and joints of society. A little oil will save the expenditure of a great deal of power, in maintaining harmony and activity in social, civil, and even ecclesiastical life! *(Zion's Herald.)*

BOMBAY GUARDIAN.

PRICE REDUCED TO Rs. 6.

Terms of Subscription: Rs. 6 per annum; with Indian Postage, Rs. 7-10; with Postage to England, Rs. 9-4-0. For smaller periods in proportion. Payable in advance (quarterly where more convenient.) *All business letters should be addressed to Rev. Vishnu Bhasker, at the Anglo-Vernacular Press, 53, Tank St., New Nagpada, Bombay.* Letters for the Editor may be addressed to him at the above-mentioned Press.

P. S. Parties who find it more convenient to pay monthly, will pay Half a Rupee at the beginning of each month. In Bombay, a peon with subscription-book will call steadily.

Terms of Advertising: For 8 lines and under, Rs. 1-8; repetition, As. 12; for 30 lines and under, Rs. 3; repetition, Rs. 1-8; for 50 lines and under, Rs. 4; repetition, Rs. 2.

Printed and Published for the Proprietor by SHIWRAM SHRIDHAR JOSHI, *Printer* at the ANGLO-VERNACULAR PRINTING PRESS, No. 53, Tank Street, New Nagpada.